

not in STC
ARTICLES

12

to be inquired of

In the Visitation of the Arch-deacon of
BEDFORD, Anno Domini,

1640



LONDON,

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1640

The Tenour of the Oath to be ministred to the Church-wardens and Sidemen.

You shall swear, that you, and every of you, shall duly consider, and diligently enquire of all and every of these Articles given you in charge : and that all affection, favour, hatred, hope of reward, and gain, or feare of displeasure, or malice set aside : you shall present all and every such person, that now is, or of late was within your Parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles : or which are vehemently suspected or defamed of any such offence or default : wherein you shall deale uprightly and fully, neither presenting, nor sparing to present any contrary to truth : having in this action God before your eyes, with an earnest zeale to maintaine truth, and to suppress vice : So helpe you God, and the holy contents of this Booke.



Concerning the Church, the Orna- ments, and possessions thereof.

1 *Nprimis*, Have you in your Church or Chappell, the whole Bible in the largest Volume of the last Translation, the Booke of Common Prayer, the two Bookes of Homilies, all well and fairely bound. And have you also in your Church the forme of the divine Service for the fifth day of November, and for the twenty seventh day of March, and the Booke of Constitutions or Canons Ecclesiasticall?

2 Have you a Font of stone set up in the ancient and usuall place? Is it well repayred, and fit to hold water? Have you a convenient and decent communion Table with a carpet of silke, or some other decent stoffe, continually laid upon the same at the time of Divine Service, and a fayre linnen cloth thereon, at the time of the receiving of the holy Communion? Is the same Table placed in such convenient sort, as that the Minister may bee best heard in his Prayer and Administration, and that the greatest number may communicate? Is it at any time used unregrengly to any prophane or common use? Have you a faire Communion cup of silver with a cover of silver; a Flaggon of silver, or pewter to put the wine in, whereby it may be set upon the holy Table at the time of the blessing thereof? and are the ten Commandements set up at the East end of your Church or Chappell, where the people may best see and read them, with other sentences of holy Scriptures, in places convenient for that purpose?

3 Have you in the said Church or Chappell, a convenient seat for your Minister to reade service in, together with a comely Pulpit set up in a convenient place, with a decent cloth or cushion for the same, and a fair large Surplice? Have you a chest wherin to put the almes for the poore, with three lockes and keyes unto it, and another chest for keeping the Bookes, the com-

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munion Vessel, and Ornaments of the Church ?

4 Have you a Register Book in the said chest of parchment for Christnings, Weddings, and Burials ? Is it kept exactly according to the Canons ? Is there a transcript thereof transmitted yeerely into the Lord Bishops principall Registrie ? and have you in your Church a Table set up of the Degrees, wherein by Law men are prohibited to marry ?

5 Is your Church or Chappell, with the Chancell thereof, your Parsonage, or Vicarage houle, your Parish Almes-house, and Churchhouse in good reparations, and are they imploied to godly and their right holy uses ? Is your Church, Chappell, and Chancell decently and comely kept, as well within as without, and the seats well maintained, the Steeple and Bels preserved, the windowes in no part stopt up, but well glazed, the roofe and wals cleane, and the whole floore kept paved, cleane and even ?

6 Whether have any ancient monuments, or glasse windows beeene defaced, or any Inscriptions in brasie, lead, or stone : or hath any thing at any time belonging to your Church or Chappel beeene purloyned, and by whom ?

7 Is there any in your Parish that doth refuse to contribute towards the reparation of your Church, or toward the provision of such things as belong thereunto ?

8 What Legacies have beeene given to the use and benefit of your Charch, and how have they beeene bestowed ? Who hath received and detained them without due imployment ?

9 Is your Churchyard well fenced with walls, rayles or pales ? Hath any person encroached upon the ground of the Churchyard ? are the bones of the dead decently interred, or layde up in some fit place, as becometh Christians : Is the whole consecrated ground kept free from swine and all other nastinesse : hath any person quarreled, or stricken another eyther in Church or Churchyard : Have any assemblies and meetings beeene made in them otherwise then for holy uses : When was it done, and by whom ?

10 Whether hath any man erected any seat in the open or common alleys of the Church, or in any place of the Church or Chancell without the authority of the Ordinary : and what seats be there in your Church or Chancell of inconvenient height, viz. aboue

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above fowre foot high : who erected them ; and who let in the same ?

11 Have you a true Terrier of all the Glebeland, Medowes, Gardens, Orchards houses, stocks, implements, tenements, and portions of Tithes, within your Parish or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in the said Parish, appointed by the Ordinary ? Hath a true copy thereof under the hands of the Minister and Churchwardens bin transmitted and laid up in the Lord Bishops Registry ? If you have no such Terrier already made, and drawn up in parchment, you the Churchwardens and Sidemen, together with your Parson or Vicar, or in his absence your Curate, are now appointed to make diligent inquiry, and to subscribe unto, and assigne such a Terrier, as may continue in the Lord Bishops Registry for a perpetuall memory thereof.

12 Whether is any part of the Church, Chancell, Parsonage, or Vicarage-house in the memory of man decayed and taken away ? or hath the covering of any of them beeene changed for the worse to your knowledge ?

*Concerning publique Prayer, and administration
of the Sacraments.*

1 Doth your Parson, Vicar or Curate distinctly and reverently say divine Service upon Sundayes and Holydayes, and other dayes appointed to be obserued by the booke of common prayer, as Wednesdays and Fridays, and the Eves of every Sunday and Holyday ? Doth he observe the fit and usuall times ? And doeth he duly keepe the Orders, Rites, and Ceremonies prescribed in the sayd Booke of common Prayer, as well in reading publique Prayers, and the Letany, as also in administration of the Sacraments, solemnizing Matrimony, visiting the sick, burying the dead, Churching of women, and all other Rites and Offices of the Church in such maner and forme as in the said book of Common praier he is enjoyed without any omission or addition : doth he in performing all and every of these weare the Surplice dely, and his Hood likewise ; if he be a Graduate ?

2 Doth your Minister declare to the people every Sunday at

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the time appointed ; what Holydaies and Fasting dayes are to be kept the week following ?

3. Doth your Minister goe to the administration of Baptisme ever , immediately after the second Lesson of Morning or Evening Service ? Doth he alwayes (at first) aske whether the child be baptizéd or no ? Doth he always take the childe in his arms , and make the signe of the Croſſe upon the forehead of it ? Doeth he baptize in any Balon or other vefſell , and not in the uſuall Font ? Doth hee admit any Father to be Godfather to his owne childe , or ſuch who haue not received the holy Communion ? Or baptize any children that were not borne in the Parish ; or hath he refuſed or neglected to baptize any Infant within the Parish being in danger of death , notice thereof having been given to him , and hath any childe died without Baptisme by his default ? And doth he at the Font , as ſoone as he hath baptizēd any childe , require the Godfathers and Godmothers to bring the childe to the Biſhop to be confirmed , as ſoone as it hath learned the Catechisme ?

4. Doth your Minister give warning publikely in the Church at Morning Prayer , the Sunday before he adminiſtreth the Communion , for the better preparation of the Parishioners ? Doeth he administer it ſo often and at ſuch time , that every Parishioner aboye the age of ſixteene yeeres may receive the ſame at the leaſt thrice in every yecre , whereof once at Easter ? and doth he receive the ſame himſelfe kneeling , on every day that he adminiſtreth it to others ? and doth he administer it to none , but to ſuch as doe reverently kneele at the receiving thereof ? doth he alwaies ſe the words of Institution , according to the Booke of common Prayer , at every time that the Bread and Wine is renewed ? doth he alwaies deliver the Bread and Wine to every communicant ſeverally , and with his owne hand , repeating to every one all the words appointed to be ſaid at the diſtribution of the body and bloud of our Lord Iesus ?

5. Doeth your Minister before the ſeverall times of the admiſſion of the Lords Supper , admoniſh and exhort his Parishioners , if any of them haue their conſcience troubled and diſquieted , to retort unto him , or to ſome other Learned Miſter , and open their griefe , that they may receive ſuch ghostly coun-

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6. counsal and comfort: as their conscience may bereceived, and that by the Minister they may receive the benefit of absolution, to the quiet of their conscience, and avoiding of all scruple?

6. Hath your minister married any within the degrees of affinity or consanguinity, by Gods law forbidden? or without banes publisht 3 severall Sundays or Holidays in the time of Divine Service, in the severall Churches and Chappels of their severall abode, or in the times prohibited, albeit the Banes were thrice published, except with license or dispensation from the Lord Arch-bishops Grace, the Lord Bishop of the Diocesse, or his Chancelour, or other lawfull Judge first obtained in that behalfe? or hath hee married any without a Ring? or not betwixt the houres of eight and twelve in the forenoon? Hath hee married any secretly in a private house, or without their Parents or Governors consent signified, being under the age of 21. yeers?

7. Doth your Minister or Curate refert unto such as bee dangerously sick in your Parish (if he be sent for, or notice therof be given to him) to pray with them, to instruct and comfort them in their distresses, according to the order of the booke of common Prayer? And doth hee move them earnestly at that time to be libertall to the poore, if they have wherewithall to give?

8. Hath your Minister admitted any women begotten with child in adultery or fornication, to bee churched without license of the Ordinary?

9. Hath your Minister ever refused to bury any, which ought to be interred with Christian buriall? or hath he deferred the same longer then hee should? Doth hee go before the corps to the grave and there say the whole Service appointed? Hath hee buried any in Christian Buriall, which by the Constitutions of the Church of England, or Lawes of the Land, ought not to be so interred?

10. Doth your Minister in the Rogation days go in perambulation of the circuit of the Parish, laying, and using the Prayers, Suffrages, and Thanksgiving to God appointed by Law according to his duty, thanking God for his blessings, if there be plenty on the earth: Or otherwise to pray for his grace and favour, if there be fear of a scarcity?

11. Doth your Minister or Curate every Sunday and Holiday

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day before Eyening Prayer for half an houre or more examine the youth and ignorant persons of his Parish in the Catechisme set forth in the book of common Prayer, and diligently heare and instruct them in the laid Catechisme ? and if he doe not, where is the fault in the Parents or Masters of the children, or in the Curate neglecting his duty ? And is the Minister carefull to tender all such youth of his Parish as have bin well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other convenient time ?

113 2 Whether hath your Minister used continually before his Sermon the form of Prayer prescribed in the 55 Canon, especially in praying for the Kings majesty, King *Charles*, for the Queens Majestie, for Prince *Charles*, and all the Royall Progenie, with addition of such Stile and Title as are due to his Highnesse. And doth he also pray for the Lords, Archbishops, and Bishops, and other Ecclesiasticall persons ?

13 Is your Minister a licensed Preacher yea or no ? if hee be licensed, doth hee preach usually in his owne Cure once every Sunday, or in some other Church or Chappell neere adjoyning where there is no Preacher ? If hee be not a licensed Preacher, doth he take upon him in his owne Cure, or else where to expound any Scripture, or matter of doctrine, or doth he keep himself only to the reading of Homilies publisht by authority. And doth he procure a Sermon to be preacht once every month at the least by such as are lawfully licenced ? And doth he or his Curate upon every Sunday, when there is no Sermon, reade some one of the Homilies prescribed by the Church of *England* ?

14 Doth your Minister four times every yeere expesly teach and declare the lawfull authority which the King hath over all persons Ecclesiasticall and Civill, and the justly abolishing of all Forraine power or jurisdiction over them ?

15 Doth your Minister publish in his Sermon any doctrine which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion agreed and publisht, *Anno Domi. 1562*? Or hath hee preached against the Ceremonies appointed to bee used in the Church of *England*, or any thing tending to the depraving of thole Ceremonies ? Or doth he intermedle with matters of State not fit to be

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be handled in the Pulpit, but to be discusſed by the wiſdome of his Maſteſty and his Councell? If you finde any fault in theſe kindes, you ſhall preſent them.

16 Doth your Parſon or Vicar, having a Curate under him, notwithstanding reade divine Service himſelfe upon two ſeverall Sundays in the yeere publikely, at the uſuall times in the Churche which he poſſeſſeth? and doth he alſo admiſter both Sacra‐ments as often in every yeere with the due obſervation of all the Rites and Ceremonies which are preſcribed in the booke of common Prayer in that behalfe?

17 Doth your Miſter being a Licenceſed Preacher, and one Learned, and ſufficient, having any Popiſh Recuſant or Recuſants in his Parish, labour diligenty with them from time to time to reclaime them of their errours, or otherwiſe iſ he over conuerſant with them, or ſuſpected to favour them?

18 Hath your Miſter ſubſtituted any ſtranger to preach in his place, who hath refuſed or doth refuſe to conforme himſelfe to the Lawes, Rites and Ceremonies eſtabliſhēd? or which hath not firſt ſhewn a ſufficient Licence? or what unliſcenced perſons have preached in your Churche?

19 Hath your Miſter or any other Preacher in your Churche preacheſt any thing to conſute or impugne any doctrine delivered by any other Miſter, before he hath acquainted the Lord Biſhop of the Dioces therewith, and received order from him what to do in that caſe?

20 Hath your Rector, Vicar, or Curate read over in your Pa‐riſh Churche or Chappell every yeer before the Congregation, the Conſtitutions and Canons Eccleſiaſtical agreed upon by the Clergy of both Provinces, Anno 1604. in ſuch maner as the fame is com‐manded to be done?

21 Whether your Miſter, or any other having taken holy Orders, being now ſilenced or ſuspended, or any other perſon of your knowledge, or as you have heard, held any Conventicles, or doeth Preach, or recite Sermons in private, or do uſe any other forme of divine Service, then is appointed in the booke of common Prayer?

22 Is there any in your Pa‐riſh, or resorting thereunto, who having taken holy Orders of Priſt and Deacon doth voluntari‐

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ly relinquish and forsake his calling, and lives in the course of his life as a Lay man ?

23 Hath your Minister stayed the publication of any Excommunications or Suspensions ? and doeth he every halfe yeere denounce in his Parish Church all such of his Parish as are excommunicated, and persevere therein without seeking to be absolved ? O: doth he wittingly and willingly keepe company with such as are excommunicate ? and hath he admitted into your Church any person or persons excommunicate, with out a Certificate of their absolution from the Ordinary, or other competent Judge ?

24 Doth your Minister use such decency and comelines in his apparell, as by the 47. Canon is required : is he of sober behaviour, and one that doth not use such bodily labour, as is not seemly for his function and calling ?

25 Is your Minister noted or defamed to have obtained his Benefice or his Orders by Simony, or any other way defamed to be a simoniacall person, or any way noted to be a Schismatike, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his houle ? or is he a frequenter of Tavernes, Innes, or Ale-houses , or any places suspected for ill rule : or is he a common Drunkard, a common gamester, or swearer, or otherwise faulty in any kinde that is scandalous to his function ?

Concerning Scholemasters.

1 Doth any in your Parish openly or privately take upon him to teach Schoole without Licence of the Ordinary ? and is he conformable to the Religion now established : Doth he bring his Scholers to the Church to heare divine Service and Sermons: and doth he instruct his Scholers in the grounds of the Religion now established in the Church of England : and is he carefull and diligent to benefit his Scholers in Learning ?

2 Doth your Schoolmaster teach and instruct his youth in any other Catechisme then is allowed by publike authority : and what Catechisme is that he so teacheth ?

3 Doeth any keepe Schoole in the Chancell or Church, by which meane that holy place , and the Communion Table are many

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many wayes prophane, and the windowes broken ?

4 Is any Living or meanes given towards the erection or maintenance of any Schoole with held backe, or otherwise imployed, and by whom ?

Parish Clarke and Sextons.

1 Have you a fit Parish Clarke, aged twenty yeeres at least, of honest conversation, able to read and write : are his and the Sextons wages paid without fraud according to the ancient custome of your Parish : If not, then by whom are they so defrauded or denied : by whom are they chosen : and whether is the said Clarke approved by the Ordinary : hath he taken an Oath, as in such cases is fit and required ?

2 Is your Clarke diligent in his office, and serviceable to the Minister : doth he meddle with any thing above his office, as churching of Women, burying the Dead, or such like, having not taken holy Orders ?

3 Doth your Clarke or Sexton keepe the Church cleane, the doores safe locked at fit time : is any thing by his default lost or spoiled in the Church : Are the Communion Table, Font, Books, Surplice, and other Ornaments of the Church kept fair and clean ? Doth he suffer any unreasonable ringing, or prophane exercize in the Church : When notice is given of any Christian passing out of this life within the Parish, doth he neglect to toll a Bell, or to ring after the departure ?

Concerning the Parishioners.

1 Doe any in your Parish exercise any Trade or Labour; buy or sell, keepe open shoppes or warehouses, upon any Sunday or Holyday, by themselves, their Servants, or Apprentizes, or have otherwise prophaned the layd dayes, contrary to the orders of the Church of England? are there any among you that haue used drinking or tipling in Tavernes, Innes, or Alehouses, in the time of Divine Service or Sermon, or reading the Homilies in the forenoone or afternoone upon those dayes: Or whether are there any Vintners, Inne-keepers, Victuallers, Alhouse-keepers, or other persons that have received any into their houles, do eat, drinke, or play upon the layd dayes, during the time of Divine Service or Sermon? present their names, and how often they have transgreſſed.

2 Have you any in your Parish being sixteene yeeres of age or upwards, or others lodging or commonly resorting to any houle within your Parish, that doe wilfully and negligently absent themselves from your Parish Church upon Sundayes and Holydayes, at Morning and Evening Service: Or who come late to Church, or depart from Church before Service bee done upon those dayes: Doe any of your Parish usually goe to other Parish Churches to heare divine Service or Sermons either Morning or afternoone: or doe they communicate or baptize their children in any other Parish; or doe any from other Parishes frequently resort to your Church or Chappell?

3 Have you any in your Parish who will come to heare the Sermon, but will not come to common Prayers, appointed by the book of common Prayer, making a schisme or division, as it were, betweene publike Prayer and Preaching?

4 Have you any that doe not reverently behave themselves during the time of Divine Service? Doe all among you both men and women devoutly kneele when the generall Confession of Sinnes, the Letany, the ten Commandements, and all Prayers and Collects are read, at all offices of divine Service? Doe all use due and lowly reverence when the blessed Name of the Lord JESVS is mentioned? Doe all stand up when the Articles of the Belief,

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life, or the holy Gospel are read? Doe any men cover their heads in the Church during the time of divine Service, unless it bee in case of necessity, in which case they may weare a night cap or coiffe? Doe all the people say audibly with the Minister the Confession, the Lords Prayer, and the Creede? Doe all say AMEN audibly, and make such other answeres to the Letanie, and all other parts of divine Service, as by the rule of the Common Prayer Booke are to be made by the people? Are there any that give themselves to babling, talking, or walking, and are not attentive to the Prayers and Hymnes, and to heare the Word read or preached?

5 Have you any of your Parish being of sixteene yeres of age or upwards, that doe not receive the holy Communion in your Church thrice every yeer at the least, whereof once at Easter, and whether doe they not devoutly kneele at the receiving thereof? Doe any having divers houses of remove, shift from place to place of purpose to defeat the performance of their Christian duties in that behalf?

6 Doe any of your Parish entertaine within their houise any sojourner, common guests, or other persons who refuse to frequent divine Service, or receive the holy communion aforesaid? Present their names, qualities or conditions.

7 Is the fift day of November keep holy with Prayer and Thanksgiving to God, in such forme as is appointed by publike authoritie in that behalf?

8 Is there any in your Parish that hath beene heard publikely, or privately to speak against, or knowne to write against the Booke of Common Prayer, or any thing therin contained, or against the Articles of Religion agreed upon, Anno 1562. or against the Rites and Ceremonies of the Church of England now establishit, Anno 1562; or against the Rites and Ceremonies of the Church of England now establishit, or against the Kings Supremacy in cause Ecclesiastall, or against the Oath of Supremacy, or Allegiance; or against the Booke of Homilies, and the godly reading of them in the Church, or that doth affirme by word or writing, that the forme of consecrating and ordaining Bishops, Priests, and Deacons, or any thing therin

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contained is repugnant to the Word of God, or that the Government of this Church under his Majestie by Archbishops, Bishops, and other Ecclesiastical Officers, is repugnant to the Word of God, or that hath speken reproachfully or disgracefully of the Kings Majesties Courts Ecclesiastical, or of the proceedings thereof?

19 Do any in your Parish hold or frequent any Conventicles or private Congregations, or make or maintaine any Constitutions agreed upon in any such assemblies: are there among you any authors, maintainers or favourers of heresie and schisme, or shalbe suspected to be Anabaptists, Libertines, Brownists, or of the Family of Love? Present their names.

20 Have you any Fathers Mothers Masters and Mistresses that being admonished thereof, do not send their children, servants, and apprentices to the Minister to be catechized upon such Sundayes and Holydayes as are appointed: do any of them refuse to come: Or if they come do they refuse to learne the instructions in the Booke of Common Prayer?

21 Are there any in your Parish that refuse to have their children baptized by your Minister, or that refuse to receive the holy Communion from him for any exceptions taken: and what are those exceptions? or have you any that refuse to have their children baptized according to the forme prescribed in the booke of Common Prayer?

22 Have any married Wives refusel to come to Church to give God thankes after their childe-birth, for their safe delivrance?

23 What Recusant Papists are there in your Parish, or other Sectaries: How long have the said Popish Recusants abstained from the Church, eyther at Service, or at the holy Communion: Doe they labour to seduce and draw others from the Religion now establisched, or instruct their Families or Children in Popish Religion, or refuse to entertaine any, especially in place of greatest service or trust, but such as concurre with them in their opinions: and doe they keepe any Schoolemaster in their house which commeth not to Church, to heare Divine Service, and receive the Communion? What is his

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his name? And how long hath hee taught there or elsewhere?

14 Is there any in your Parish that retayne, sell, utter, or disperse any Popish Books or Writings, or the Books and Writings of any Sectaries touching the Religion, State, and Government Ecclesiasticall of this Kingdome of *England*, or keepe any Monuments of Superstition uncancelled, or undefaced?

15 What persons within your parish for any offence, contumacie, or crime of the Ecclesiasticall conuincement doe stand excommunicate, how long have they so stood, and for what cause? Do any in your Parish set on worke, or converse, or keepe company with any person that hath been denounced publiquely excommunicate? Declare their names.

16 Have any in your Parish, without consent of the Ordinary, or other lawfull authority, cauled any to doe penance, or to bee censur'd, or punisht for any matter of Ecclesiasticall conuincement by any Vestery meetings, or otherwise by their owne authority, or have taken any mony, or computation for the same? Present their names that have done it, and who have been so punishit? In what manner, and upon what cause?

17 Have any in your Parish beeene married within the Degrees by law prohibited? Where and by whom do any being lawfully married live apart one from the other without due separation by the Law? Doe any that have beeene divorced, keepe company with any other at bed or at board?

18 Doe any persons administer the goods of the dead without lawfull authoritie, or supprese the last Will of the Dead? Are there in your Parish any Wills not proved? Or any goods of the dead dying intestate left unadministred?

19 Have any in your Parish used your Minister unreverently, or have laid violent hands upon him, or disgraced his holy office and calling by word or deed?

20 Have you any in your Parish to your knowledge, or
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ny common fame and report, that have committed adultery, fornication, or incest, or any that have attempted the chastite of any woman, or solicited her to lewdnesse? Have you any that are commonly reputed to bee notorious Drunkards, Blasphemers of Gods holy Name, common swearers, common slanderers of their neighbours, filthy and lascivious talkers, defamers of others, symoniacall persons or Vsurers? Bawds, and such as have harboured women with child out of wedlock? or they have conveyed, or suffered such a one to depart before they have made satisfaction to the Church? You shall truly present the names of all and singular the said offenders, in case they have not been publikely punisht, to your knowledge, for the said crimes.

21 Is there any houshoulder in your Parish, that doth not in his owne person, or by some of his Family, attend the Minister and the rest of the Parishioners, every yeere to view the circuit and bounds of your parish?

22 Is there any that doth withhold the flock of the Church, or any goods or other things given to good and charitable uses? Have any Executors neglected to perform their wils, especially in paying of Legacies given to the Church, to the poore, or to any other honest and pious uses?

23 Have any in your Parish given to the Churchwardens, or Sidemen, or any of them evill words, or cast out threatening speeches against them for executing their office, or do dishartan and deterre them from executing, as by oath and dutie they are bound?

Concerning Church-wardens and Sidemen.

1 Are your Churchwardens chosen by the Minister and Parishioners yearly in Easter-week? Doe any take upon them to be Churchwardens and Sidemen not being lawfully chosen? Doe any continue in those offices longer then one yeere, except they be chosen againe?

2 Doe your Churchwardens within one moneth at the most after their yeere ended, give up a just account of all such mony, and

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and other things as they have received and bestowed, before the Minister and Parishioners? And have they delivered whatsoever is remayning in their hands, belonging to their Church or Parish to the next Churchwardens?

¶ 3 Have any Churchwardens lost, sould, changed, or retained any goods, ornaments, bells, rents, or implitments of the Church, without speciall allowance from the Ordinary?

4 Have your Churchwardens and Sidemen from time to time done their diligence in not suffering any idle person to abide either in the Churchporch or Churchyard, in Service or Sermon time, but caused them to come into the Church to heare divine Service, or to depart, and not disturbe such as bee heaters there? Have they frequently in the time of divine Service searcht, who are in Innes and Taphouses, or else-where absent, and evill employed? And have they presented all such to the Ordinary?

5 Have you the Churchwardens and Sidemen diligently observed whether all the Parishioners duly reft to the Church every Sunday and Holiday, and have there remained during divine Service and Sermon, and whether they have received the holy Communion thrice every year, wherof at Easter once?

6 Hath there been provided against every Communion a sufficient quantity of fine white bread, and good and wholesome wine for the Comcommunicants that receive? And was that wine brought in a clean and sweet standing pot of pewter, or other purer metall?

7 Whether did you see the names of all Preachers, which were strangers, and preacht in your Parish Churches, to be noted in a book for that purpose, and whether every Preacher did subscribe his name, and of whom he had his License?

8 Have you the Churchwardens, together with your Minister, on every Sunday immediately after Morning or Evening Prayer, written and recorded in a parchment booke the names of all Children Christened, together with the names and surnames of their Father and Mother, and also the names of all persons married and buried in that Parish the weeke before? And doe you keep the sayd Booke in a chest carefully with three locks and keys?

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9 Have the Churchwardens suffered the Church, Churchyard, or Chappell to be profaned by Plaies, Feasts, Church-ales, Temporall Courts, or Leets, Lay-juries, Musters, &c.

10 Hath the forfeiture of twelve pence for absence from Church appointed by Statute for use of the poore, beeene taken and levied by the Churchwardens, and employed according to the said Statute ? and whether is the same forfeiture taken of all persons which stand wilfully suspended or excommunicate ?

11 What rates and levies have beeene made in your Parish for Churchuses, and how have they beeene imployed ? and have you at every Communion collected the devotion of the Communicians, and put it into the poore mans Box ?

12 What instruments of sequestrations have you received from the Ecclesiasticall Courts, and what accounts have you, or do you make of those tithes and profits which you tooke up in sequestration ?

'And if there be any person or persons that have committed any other offence or fault punishable by the Ecclesiasticall Lawes of this Realme, then is specified in these Articles, you are to present their names, offences, and defaults,

FINIS.



July 16. 1638.

Imprimatur,

GUIL. BRAY.

